

# The Manifesto.

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### AN INTERIOR VIEW. NO. 2.

OLIVER C. HAMPTON.

I HAVE very seriously thought over this solemn theme of what is termed among Believers, "the visible Order of God," and so well am I convinced of its inexorable verity, that I am willing to stake my eternal salvation on the practical issue of the premises and conclusion enunciated in my first article. I know of persons and not a few either, who, to be sure, are ready to object to the theories therein contained on the score of the annihilation of their individuality. They say, "If man is to subject himself in all things to this organized power in others, he is no longer an individual independent structure, but merely a helpless wheel in another machine." We would reply to this,

1st. "Was he ever anything else?"  
Not he, indeed. Who does not know that

"God never made an independent man,  
'Twould mar the beauty (logic) of the general plan."

2nd. Suppose it should embarrass and restrain his lusts and appetites and force him to even very seriously shorten sail on his directly selfish impulses and bring him into the discipline, and gradually the love, of doing good to others instead of the worship of the worse than worthless idol of what he is pleased to call his individual, independent self. This very self-abnegation will increase his happiness and spiritual elevation and glory a million fold.

Again, I am convinced that there is no independent individuality except the infinite Love and Wisdom—even our eternal Father and Mother. All the rest of us, finite creatures are bound

together in the bundle of life and thought differentiated by personalities, we are and forever shall be dependent on each other and our interests cannot be separated in time nor eternity. And the nature of that dependence being, and resting upon the logical exponent of our dear Bro. Paul ("the less being blest of the better,") we are only left the alternative of kicking against the goads of our logical, as well as emotional convictions, or of accepting the better way and taking sanctuary under the benignant shadow and protection, of this sublime "Visible Order of Heaven," an order as before stated, permeating all worlds and all heavens throughout the Universe even

"Though sordid selfishness should flee dismayed  
And plunge headlong to its infernal shade."

In this visible representation of "God manifested in the flesh," dwelleth all the fullness of the Godhead bodily inasmuch as the dual character of Deity is found therein, by which as parents, the greater, nourish, comfort and protect the less (their spiritual offspring) and in whom as divine representatives are contained all the spiritual medicine necessary for the healing of the nations. I have through the unmerited munificence of these our Father and Mother enjoyed and fully proven, the divine efficacy of this sublime Order for more than sixty three years, and can say, "I know of the doctrine that it is true having never failed in a single instance in my allegiance to this sacred Order, nor in unequivocal obedience to its salutary requirements. I have had thorny paths of affliction to travel and "through much tribulation to enter this kingdom of Heaven;" but the abounding love and wisdom, charity and forbearance of this

all sustaining Shekina, has ever been to me, as a pillar of a cloud by day and a pillar of fire by night, to guide me safely through all the sorrows and dangers of this rudimental life.

My observation as well as my actual experience go to confirm me in the solidness of this foundation for eternal life. Scores and scores of times have I been released from intense sufferings and been filled full of consolation and peace by going to this sacred tribunal and freely unbosoming my inward temptations, afflictions and even agonies, and this releasement has often been so sudden and spontaneous as to seem even miraculous. On the other hand where I have seen the kindly efforts of this visible Order repulsed and resisted and an organized rebellion set up against it, I have seen without a single exception the disaster and spiritual ruin of the recalcitrant party or parties.

I recollect in the long ago, a man who drew a third part of the stars of heaven as it were after him to the earth, from their cosy home of repose and tranquillity in these upper heavens of obedience to the visible order of Christ's pentecostal church re-established by our blessed Mother. He may not have foreseen the full consequences that were to follow, the gray and gloomy cinders of desolation that were to appear in his wake, the silent ruin he would have to be responsible for. But his rebellion swept the church for a time as with the besom of destruction. After leading many astray beyond recall, he himself apostatized and separated from the Society, but the promises he made his followers were never realized. Only ruin and sorrow were experienced by himself and all his party.

I walked the streets of Cleveland for hours listening to the ingenious arguments of another individual in opposition to the great truth of "God manifested in the flesh" through Christ and Mother and their successors. I said all I could to dissuade him from his purposes which were evidently subversive of the sacred order of the church. He, however, persisted, and he and his adherents long since separated in a body from the Church hoping and expecting to form an organization excelling in perfection even "the pattern shown in the mount." They soon, however, leavened back into the isolated selfishness of the world and stand today as another solemn proof that "No weapon formed against the visible order established by the Christ of the universe can prosper" even that "Kingdom set up upon the earth by the God of heaven which shall never have an end."

I have written these things in sincerity and out of love and kind solicitude for all who are sin-sick, sorrowful and desolate, and wish to come into closer communion with, and enjoy the consolations of a sweet atonement with God and peace and good will to all their fellow travelers in time.

All the interest and object I have left on this earth is to do what good I can toward the sin stricken and sorrowful in elevating them to regions of peace and contentment such as the true church and life of Jesus the Christ is able to bestow upon them. I pray they may give these thoughts a candid examination and then a severe test of their truth by "being doers of the work" and I will insure a very happy result from this practical experiment.

*Union Village, Ohio.*

## WHAT IS PRAYER?

MATILDA J. TATTERTON.

PRAYER is the sincere breathing of the soul to God, and is not confined to language. It is the means through which the soul seeks the blessing and protection of God and kind guardian angels. What an example of faith in prayer, taught by our Savior when surrounded by cruel enemies. "Father, forgive them, for they not what they do." It is the true spirit of prayer that leads us to approach the All-wise "Not as I will, but as thou wilt." Until we can feel this spirit of perfect resignation we have not learned how to pray. It is a humiliating but a soul exalting gift a shield against temptation. Jesus often retired alone to the mountain, where no eye could see, no ear could hear, no sympathizing spirit respond, and poured forth the anguish of his soul unto God, for strength to drink the bitter cup.

One of the greatest hindrances to our spiritual growth is the lack of perfect honesty in our approaches to God. We draw near with our lips when our hearts are far off. When we learn to be thoroughly honest in our prayers, realizing the mockery of mere lip service to Him who searches the heart, we shall no longer complain that our prayers remain unanswered. How true the words,—

"By prayer we oft prevail, When mortal strength [doth fail,

And bring to our aid Heaven's power;  
Whate'er our toil and care By watchfulness and prayer  
We've an anchor, a safe-guard each hour."

As a little child looks to a father for strength, and yearns for the tender embraces of a loving mother, so does the soul in need, bow to the universal Father and Mother, God, for strength to

hold, wisdom to direct, and for that charity, love and care, which only the baptism of the Holy Spirit can impart. Through prayer we are enabled to find access to God. It fills the soul of the seeker after righteousness with a satisfaction no words can express. When we consider our dependence upon a supreme guidance, we pray earnestly and unceasingly to be preserved from all evil. The more spiritually enlightened the soul, the more prayerfully interested concerning the things of God. Prayer is indeed the Christian's armor, a never failing source of strength and encouragement.

*Canterbury, N. H.*

### OFFENCES.

AGNES E. NEWTON.

JESUS said, "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh." Matt. xviii., 7.

The sin of intemperance, is one of the world's offences, which can never be eradicated, until those claiming to be Christians, at least, are in possession of the spirit which enabled St. Paul to say, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." 1 Cor. viii., 13. The act, or condition, occasioning the offence may not be sinful, in and of itself, that is, in its effects upon the perpetrator of the act. Those, upon whose lives, the blighting effects of intemperance have never fallen, may taste the wine cup without serious injury to themselves; but to the companions, with whom they are associated, some of whom may have

inherited the almost unconquerable taste for strong drink, the power of example, becomes a rock of offence, upon which, the characters of many become hopelessly shipwrecked.

Intentionally unkind, or thoughtless words, personal habits, and selfish considerations of whatever name or nature, which would cause a weaker brother to offend, should be brought into obedience to the perfect law of Christ, the author of the new commandment. His followers love each other, with that love which enables a man to lay down his (selfish) life for the good of his friends.

*Canterbury, N. H.*

### TRUE LOVE.

MARIAN JOHNSON.

*"By this shall all men know that ye are my disciples if ye have love one to another."*

A LOVE that will show in our actions,

As the fruit of a cross-bearing life;

A love that will overcome evil,

All jealousy, envy and strife.

A love that will shine all the brighter,

Though clouds may encompass around;

And the heaviest burdens grow lighter,

Where this heaven born love does abound.

A love that will lift up the fallen,

And aid them to struggle from loss;

And teach them the way of salvation,—

The beautiful way of the cross.

This love is our watchword and motto,

Our banner of light to the lost;

An anchor of hope to the weary,

On life's troubled sea tempest tossed.

*Canterbury, N. H.*

### THE TRUE FAITH.

I DEEM his faith the best

Who daily puts it into loving deeds

Done for the poor, the sorrowing the oppress'd

For these are more than creeds;

And, though o'erblinded reason oft may err,

The heart that loves is faith's interpreter.

—William H. Burleigh.

[Contributed by Harriet Shepard.]  
 NEVER FROWN.

WHAT though you miss some promised joy,  
 Or wayward chance some hopes destroy,  
 What though a lurking fear annoy?

Tread it down.

Keep ever on a smiling face,  
 For 'tis the most bewitching grace;  
 And he who smiles will win the race.

Never frown.

If angry thoughts sometimes arise,  
 If passion glitters in your eyes,  
 Ere angry words to lips arise

Tread them down.

A smile of scorn is better far,  
 Than threatened words of instant war,  
 When in the right you know you are,

Never frown.

But when you feel your breast within,  
 A thought that stranger *there* has been,  
 And one which conscience tells is sin,

Tread it down.

Then, only then, restrain your smile,  
 Nor let that thought remain awhile,  
 Lest, straying, let your heart beguile,

Even frowns.

—Selected.

### ANALOGIES.

ALONZO G. HOLLISTER.

If life be compared to a voyage over the trackless main, every wise mariner, having chart and compass, and a settled design in view, will determine the port for which he wishes to steer, before he leaves the harbor. Or if perchance he lose his chart and compass, and should be in danger of perishing amid the sands and breakers of an unknown coast, he would doubtless accept the first aid that offered a hope of rescue—and be glad to receive any clear and certain knowledge of a safe course to a port of peace and security, where the fruits and blessings of industry abound.

In either case, after forming a purpose, founded upon knowledge and conviction, reaching forward to the goal of desire, and drawing inspiration from thence to prompt straight forward action, then no change in the scene, no illusive aspect of sea, earth or sky, no coaxing, threats, enticement nor wearisomeness, nor danger, nor hardship can turn him from his course, while cleaving to his purpose. "The race is great and the ideal fair, but the multitude are whiffing and unsure, while the hero is immovably centered there." As the science of numbers is worked out by the application of a few simple figures that a child may learn,—whose fixed values must be adhered to in all calculations, from the least sum in addition to the solution of the most abstruse mathematical problems, else the results will be null and void: so in the conduct of life, the same virtues that adorn a child, truthfulness, steadfastness, fidelity to trust, simplicity, kindness, purity of heart, teachableness, carefulness, obedience to convictions and a suitable reverence or respect for superiors, are equally necessary to beautify and perfect the character in all grades of intelligence, and spheres of action, from the lowest to the highest walks in life.

The simplest rules of moral discipline, and the strictest principles of virtue and integrity are ubiquitous in their power and obligations, and are unchangeable in their nature and effects, and without them, no human life can be a genuine success—but with them incorporated in the character and conduct, man is sure to achieve the high destiny for which he was created.

*Mr. Lebanon, N. Y.*

ADVERSITY flattereth no man.



*"Cleanse first that which is within the cup and platter, that the outside of them may be clean also." Matt. xxiii., 26.*

NELLIE M. HOUGHTAILING.

OUR Savior perceived that the Pharisees were impure within and having a semblance of purity outside; he could see their desire to appear well before men, while their hearts were full of hypocrisy and deceit. They were like many professed Christians in this day, who have an appearance of piety, but who do not possess any of the real substance of a religious life.

Christ also said: "Take heed that ye do not your alms before men to be seen of them," Matt., vi, 1, which implies that we are to improve every little opportunity for doing good in a quiet prayerful way, though others may know nothing of these little deeds of kindness; yet for each we have our reward.

The cleansing work should begin within which will help to reform our outward habits; and if true, every thought and desire will be pure and our aspirations will be for purity of spirit.

One who makes merely a profession of religion and has not the real substance; when temptations and trials come their professions amount to but very little: while one whose purpose is fixed to serve God can stand firm and true though surrounded with many difficulties; each trial seems to bring them nearer to God, giving them greater trust in his wisdom and care.

Canterbury, N. H.

### TESTIMONY OF PHEBE CHASE.

IN early life my mind was exercised with serious impressions about the welfare of my soul. In consequence of this, the leaders and Elders of the church considered me as a suitable candidate, and well prepared to become a church member. Accordingly I was taken into the Congregational church at Providence, R. I. where I then lived, being

in the nineteenth year of my age. I continued a member of that church for several years, and with respect to what was there required of me, I walked "blameless and without rebuke," or even a gentle admonition, until I embraced the gospel of my present faith; then indeed, although they could bring no moral accusation against me, I was quickly excommunicated from the church. But while I was in this good standing with them, instead of growing and increasing in the knowledge of the Lord, I daily increased in pride and arrogance; the natural propensities of my mind were more inclined to evil than ever; and still I was called a good Christian, and a wholesome church member. Alas! how aptly may the words of the prophet be applied to such! "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." Matt. xv., 8.

I finally began to feel uneasy and troubled in my mind. I saw that all was not well with me; my poor soul lay at stake. I could often feel a sense that God was calling upon me to come out from among them. But how should I come out? I knew no way out; and of all the sons and daughters of the church to which I belonged, there was not one that was able to lead me out. It was then I cried to God, and prayed for deliverance; and earnestly entreated that I might find a people that served him in righteousness and truth; for I fully believed there was such a people somewhere; but I knew not where to find them. It was not long before I received the answer to my prayers. In the summer of 1780, the joyful news of peace and salvation came to my ears; and the way was open and free for all, or as

many as were willing to confess and forsake their sins. By hearing the report, I received a measure of faith, and believed it to be the work of God; but I knew it not.

The following year, in March, I visited the people called Shakers, at New Lebanon, N. Y. being then in the twenty-fourth year of my age. Having become fully convinced that they were the people of God, I came forward and confessed my sins, with a full determination to forsake them forever. I sincerely confessed them to God before his witnesses, and felt my mind greatly released from the weight and burden I had long been under. And through the mercy and goodness of God, I was able to feel a sense of the light and manifestation of Christ in his second appearing, through Mother Ann Lee; and by the revelation of God in my own soul, I can bear witness to the truth of her testimony. I know by my own experience, that she was able to show to lost souls the root and foundation of sin, and the cause of their loss from God; and to show the way whereby they might travel out of their loss.

As I was favored with many privileges with Mother and the Elders that stood with her, I feel it my duty and privilege to testify the things that I have seen and heard. I have been with her in times of persecution, and have witnessed her sufferings; and had she been a wicked woman, I certainly should have discovered it, and should not have followed her, for I had made my escape and fled from such like people, to find a better sort. I was not disappointed, nor mistaken in the change. I had sufficient opportunity to know that the charges alleged against Mother Ann

were false. I can also bear witness that she not only maintained a sharp and powerful testimony against wickedness of every kind; but she supported her testimony by her godly example in all things. She was every way faithful to teach and admonish the people to good works, and to keep the fear of God in all their goings forth, in all things, both spiritual and temporal.

Mother Ann was a pattern of righteousness and virtue which I feel confident was never excelled among women; and her pure and heavenly example, which is well worthy of the attention and serious consideration of all, like a true pillar of light, is still increasing and abounding in all her faithful children.

According to the measure of my faith and obedience to Mother Ann's testimony, I have been protected from the snares of Satan, and the evil propensities of a lost nature: so that I am enabled to keep a conscience void of offence toward God and all men. Although I have passed through many scenes of tribulation; yet I have always found comfort and peace in the gospel. I have been blest with faithful and kind Elders, Brethren and Sisters, who are dear to me as my own life, and with whom I can worship God in spirit.

In addition to these things, I have been blessed with many heavenly visions, and have enjoyed many precious manifestations of the power and goodness of God. These heavenly gifts and divine manifestations, I very well know, are too far above the power of nature to gain the credit of an unbelieving world; but to me they feel like the bread of life; they have fed and refreshed my soul from time to time, and more than forty-five years, by which means I have

been nourished and supported, strengthened and comforted. Why then should I not know from whence good cometh? and why should I not bear testimony of these things? Yea, why should I not thank God always, that he has called me by the everlasting gospel, to be a partaker of so great a salvation? I rejoice that there is still an administration of the same spirit of truth, and a continual succession of the same Christian example maintained in the Church.

*Mt. Lebanon, N. Y.*

### JUDGE NOT.

—  
ANDREW BARRETT.

“JUDGE not that ye be not judged for with what judgment ye judge and with what measure ye mete it shall be measured to you again.”

I believe that upon this scripture rests the problem of the Christian's life; which for ages has rested under the vale of spurious sectarianism and which they have tried to work out through their narrow contracted ideas of Christ.

How often by a hasty judgment we judge falsely. What breaks the union or wounds the feelings like false judgment? With the same lips do we praise God and curse our brother. Can this be right? Let the unruly tongue be brought under control by curb bit, and by gospel discipline and our heaven on earth has begun. False judgment always leads to deceit and lies for almost invariably the accuser has passed his judgment behind the back of the accused not having moral courage of character to come up and say—brother have we not been friends long enough to speak of a fault to each other without offence; I perceive you do so and so and it is

very disagreeable to me and the company with whom we associate.

Who could help giving respect to such an admonition and do better! But not so with false judgment. According to their own carnal reasoning, we are measured, judged and weighed in their balance of false justice and found wanting in the spirit of Christ. All this done without even a witness on our side to save our characters from total destruction.

Now what more shall we say of this Apollyon? the Giant Despair of the Christian's happiness, who seeks opportunities to find some flaw, or pick up some old bone that once a true friend has thrown away into the mud and filth where it belongs and commence gnawing to see if there is not a little meat left to satiate their cravings. And not satisfied with satiating their own hunger, they hunt up a bosom friend and let them have a part.

“Judge not that ye be not judged.” How in unison this chimes with the leading maxim of the true Christian “Do unto others as ye would have them do to you.”

But we are not through yet with false judgment. While the heavy batteries of truth are sending their heavy shot don't let us miss the mark. An ugly old mule balking at every turn of the road and going only when urged forward by the smart of the lash. Self-willed, independent, always ready to hug self when the fire of gospel truth is turned upon the enemy's works, and then where and how do we find the poor miserable coward; fleeing before his enemy and with wide open eyes looking behind for fear of being shot in the back.

“And with what measure ye mete it



shall be measured to you again." Let us who are young beware of this traitorous enemy it will prove untrue in every case. With a jealous eye it looks upon its brother or sister to see wrong in every motive and action.

It has severed many tender cords of friendship which might have remained strong. It was the club that struck down one of the first images of God upon earth and it remains the accuser of the brethren and should be cast out. The gospel has given us liberty of conscience and liberty of speech, and this above every other earthly prize my soul covets; and shall I shun the warfare that will bring freedom to our ranks?

I esteem no sacrifice too great for the graces of the gospel, no conflict with the powers of evil too severe for the redemption of my spirit from an earthly worldly life into the angelic.

*Harvard, Mass.*

[ Contributed by G. B. Avery. ]

### CELIBACY.

"THE virgin celibacy of the church of Christ is one of the elements of impalpable power which is irresistible, enabling the Church to preserve unity of action amid a diversity of surroundings, presenting, everywhere, by turns, a solid and united front to the opposing influences, of both barbarism and civilization. Mere human institutions are more or less transitory, in proportion as they are well or illy adapted to the moral, and physical needs of the age and race.

Even the canon which bound all the Roman Church to perpetual celibacy of the priesthood, thus created an impassable barrier between them and the outer

world which was one of the efficient instruments in creating and constituting both the temporal and spiritual power of the Roman Hierarchy."—*Selected.*

### "WITH THY MIGHT."

ANNIE L. HOLEBERTON.

Time is uncertain and fleeting,  
Quickly falls the night;  
"Whatsoever thy hand findeth  
Do it with thy might."  
Thou may'st not linger or loiter  
There's no time to wait.  
Do what is needful in season;  
Soon 'twill be too late.  
Life has its work for the millions,  
Idle hours for none;  
He who shall heedlessly waste it  
One day must atone.  
With thy hand and soul, work ever  
Nobly for the right,  
And God will vouchsafe his blessing  
To increase thy might.  
—*The Sabbath Recorder.*

### ENCOURAGEMENT.

CHARLES JULIUS PRÆTER.

FEELING desirous to find a permanent increase in faith and good works, and being convinced that by obedience to godly principles we become beautified and adorned with the graces of simplicity, truth, and purity, I thought to make a few remarks, which I hope may lead to the encouragement of the younger part of my Brethren and Sisters, who have had but a short privilege in living among the people of God in this day of Christ's second appearing. I have learned by a lengthy experience in God's holy Zion on earth, that the maxim is certainly correct, "If we want to be happy we must make others happy."

It is written, 1 Peter iii., 10. "For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." "If any man offend not in word, the same is a perfect man."

James, iii., 2. "He will send his angels to gather out of his kingdom all that offend and them that do iniquity." Matt. xiii., 41. It is a true saying, a good Believer will never give, nor take offence. Our blessed Mother Ann's testimony was; "Never speak to or reprove any one in excitement, or passion, for if you do, you put into him ten times more a spirit of evil, than you take from him." "Brethren if a man be overtaken with a fault, ye which are spiritual, restore such a one in the spirit of meekness." Gal. vi., 1. "Blessed are the meek, for they shall inherit the earth." Matt. v., 5. "And a meek and lowly spirit is precious in the sight of God."

"The wolf shall dwell with the lamb, the leopard shall lie down with the kid, and the calf and the young lion and faling together, and a little child shall lead them." Isa. xi., 6. This is an allegory, representing the different characters and dispositions of men, and declaring, that all leaders among the people of God must be innocent and harmless, kind and lovely, as generally all little children are. I have become fully convinced, that the grace of God has a great deal to do with our travel on this mundane sphere. Our Savior taught us to pray in the Lord's prayer. "Leave us not in temptation." We must infer from this, that God may leave us in temptation or not, just as he sees fit. "God resisteth the proud, but giveth his grace to the humble." It is therefore plain and evident that nothing short of a spirit of meekness and humility, charity and love, will cause the grace of God to be extended to us, for it is explicitly required to love Him with all our soul, heart, mind and strength, and our neighbor as ourselves. These principles can only be carried out by doing all the good we possibly can do, temporally as well as spiritually, never harbor the least enmity, against any one, no matter how much we might have been abused, always to do good for evil, and manifest a spirit of love and charity. "Charity is not easily provoked, beareth all things, endureth all things. And now abideth faith, hope, charity, these three, but the greatest of these is charity." 1 Cor. xiii., 5, 13. Chastity, meekness, humility and obedience are going hand to hand with charity. Therefore, it is obvious, that all

who carry out and live up to these requirements, are under the special blessing, favor and protection of God, and have a foretaste of heaven, or the world to come, whilst living here on earth. The wisdom that is from above is first *chaste* (a gny in Greek—pure is not correct.) In the German version it is translated *chaste*; for although purity and chastity belong together, the proper definition of these words are a little different, as for instance water, or air, could not properly be termed *chaste*. This shows, that those who are in possession of divine wisdom, must be above all things, first *chaste*, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, without hypocrisy, and the fruit of righteousness is sown in peace of them that make peace. "Blessed are the peacemakers, for they shall be called the children of God." Matt. v., 6. Jesus was the prince of peace, not a warrior, for he said; "He that takes the sword shall perish by the sword." Can it not be seen by this that, "Darkness covers the earth and gross darkness the people;" for do not all sects and denominations in the world, with only a few exceptions, go to war and butcher one another? Where is the peaceable kingdom of God to be found, where they live together as Brethren and Sisters in the bonds of love and union, and have all things in common, except among good Believers, who crucify the flesh with its affections and lusts, and live righteously, godly and soberly?

"Whosoever will save his (carnal) life shall lose it, but whosoever shall lose his life for my sake and the gospel shall save it." Mark, viii., 35. Peter began to say unto him, "Lo we have left all and have followed thee." Mark, x., 28. This is an incontrovertible evidence that he left his wife and she became a sister, for Jesus answered and said; "Verily I say unto you, there is no man that has left house, or brethren and sisters, or father or mother, or wife or children or lands, for my sake and the gospels, but he shall receive a hundred fold now in this time, houses, and brethren and sisters, mothers and children and lands with persecution, and in the world to come eternal life." Very few of our friends perhaps have noticed

that the word wife is omitted in the reward and persecution fills out her place! Now I can testify to all men, that I have received an hundred fold, all that Jesus has promised, and the heavenly Father declared, that he would withhold no good thing from those that would love and serve him. The blessings of God, and a conscience void of offence to all men, is a greater reward to the faithful and honest soul, than all the treasures that this world can afford, for "Heaven is within."

It is more a condition than a location. Who of all my dear Brethren and Sisters will therefore be so unwise, as to sell their precious birthright for a mess of pottage, like Esau, to enjoy the pleasures of sin for a season, and lose that glorious reward, of which we read, that "No eye has seen, no ear heard, neither has it entered the heart of man, what God has promised to them that love and serve him?" "No cross, no crown!" The cross has to be faithfully borne to the end, so that when we have ended our time of probation in this mundane sphere, we can with confidence expect a glorious reception in the spheres of bliss, with those cheerful words of our Savior, "Welcome good and faithful servant, enter thou into the joy of thy Lord." I have written the foregoing from pure love to my younger Brethren and Sisters, and hope to God, that all may come to the knowledge of truth and be saved. With regard to the happiness and welfare of all my fellow mortals, I truly remain your friend and well wisher.

*Union Village, Ohio.*

### DRIFTWOOD.

—  
ADA S. CUMMINGS.]  
—

SPRING has returned and with it we hear the birds warbling their sweet notes of praise, and we feel the gentle winds and warm sunshine which is indeed cheering after the long Winter's confinement.

As I cast my eyes about I am struck by the beautiful scenery. Grand hills! with their bare tops so recently covered

with a robe of snow. Trees of wonderful growth and beauty. Everywhere magnificent trees!

"Whose mighty arms :  
Stretch forth to shield from penetrating glare  
When o'er the hills the sun with sick'ning heat  
[air,  
Sends down its beams that scorch the Summer  
Proud in their bearings, lofty in their height!"

Below the hills in view I trace a little brook bubbling over the pebbles, speeding on right joyously to join its brothers and sisters in the great ocean. It seems to be afraid of any floating driftwood that might obstruct its progress.

This reminds me that there may be driftwood in my way, that would retard my progress heavenward and the question arises, am I carefully striving to remove the driftwood and press on to that rich prize I have in view? Ah! I fear there are many times when the driftwood has nearly blocked up the way and it seemed impossible to push it aside but with the help of my Parents in heaven and faithful guardians on earth I have been able thus far to remove all obstacles. I feel grateful to those who have in any way aided me on my journey.

In God we have trusted, and will ever depend upon his strong arm of love and tender kindness. Though erring and weak we still receive from His hand bountiful blessings and we can but realize we are under his especial care; yet we have not been without feeling his chastening rod. Many times we have drank the bitter cup of affliction, and not long has it been since we were bowed in deepest sorrow. We much mourned the loss of our good father Elder Otis Sawyer and may the remembrance of him who laid down his life for the cause be fresh in our

minds, while we strive at all times to follow his good and pure example. As we bow beneath the rod we say "Whom the Lord loveth He chasteneth." Still we will trust though we are led in the valleys of affliction or on the mountains of prosperity, for in Him we find our joy, our strength, our hope and our peace.

With these thoughts ever in view I believe I shall be able to avoid the driftwood and sail on the clear brimming river till I at last shall reach that place in the house of many mansions, which those who have gone before me are preparing, and the glory that is awaiting me, I shall feel as though I would not have missed it had the way been doubly long and the driftwood more abundant. So I will still remember that: "In God we trust."

*West Gloucester, Me.*

Shaker Village, N. H. Oct., 1885.

OUR DEAR TEACHER ASENATH:—We were happily surprised with a beautiful letter addressed to us, (see Feb. No.,) bearing your signature. As we read each sentiment seeming more and more expressive, we were led to exclaim, mentally; How *grand* is the gift of language! If *words* can go so far toward increasing the fervor of those who would do service for God, how much more power there must be in an influence emanating from a *life* of true devotion. While reading the clause expressing your hope that we might, "like the more perfect fruit, ripen beneath the shelter of God's perfect love;" every pure thought and impulse of the heart, seemed to expand in the resolution to follow our dear teacher into the broad fields of Christian labor.

The swarm of "Do's" you so kindly forwarded, we will indeed aim to make personally practical; and think we may answer, without a shade of egotism, that we are just the sensible girls you have taken us to be, quite willing to forego the sickly sentimentality of the more frivolous minded, in the strife to establish a character of true moral worth, which shall enable us to remain unshaken in our Christian faith, through all the vicissitudes of life.

May you remember, and ever claim us, is the sincere desire of your

Affectionate Pupils.

In Memory of our departed Father and Friend,  
Elder Peter Long.

GENEVEVE DE GRAW.

SAD is the thought our father's gone,  
Leaving his flock to mourn alone.  
To brighter orbs his spirit's flown,  
Where death and parting are not known.  
How rapid seemed his earthly flight,  
Life's setting sun soon changed to night!  
Some had not heard that he was ill  
Before his mortal form was still.  
We'll see no more his smiling face,  
A vacancy now fills its place.  
Where oft his busy feet have trod  
His form will rest beneath the sod.  
'Tis well with him, life's storms are o'er,  
Earth's tempests cannot harm him more.  
'Tis well with him, life's race is run,  
The battle's fought, the victory's won.  
Bright angels beckoned him away  
To dwell where all is constant day.  
Though from our sight his spirit's fled  
And earth's cold clay is counted dead.  
Yet still we know he lingers near  
To bless and comfort, love and cheer.  
To all he was a faithful friend,  
To all his willing aid would lend,  
And ever some kind word would speak  
To guide the strong and help the weak.  
Yet while our father we shall miss,  
One happy thought we have—'tis this,—

That we shall meet him "over there"  
 Where all is joyous, bright and fair.  
 We trust he's gone where angels dwell,  
 The tones of the "Golden Harp" to swell.  
 We trust he's found a home above  
 Where reigns supreme the Father's love.  
 And now farewell our father kind,  
 A stricken flock you've left behind,  
 The loss we feel no tongue can tell,  
 Yet this we know, with you 'tis well.  
*Groveland, N. Y.*

### LABOR.

HANNAH E. WILSON.

How sweet is labor, when we can  
 feel that we are in the employment to  
 which our gracious Father has called  
 us. Any calling becomes sacred, though  
 it be the most laborious, with such  
 convictions; for we feel our Father's  
 arm sustaining us, and while we are  
 busy with our hands, our hearts are  
 drawn continually upward "from  
 whence cometh our strength." Give  
 us such labor, instead of any other our  
 selfish heart would choose, though  
 there may be a cross in it, if it is faith-  
 fully performed, there will be a crown  
 beyond, that our Heavenly Father will  
 surely bestow upon every humble Chris-  
 tian worker.

*Canterbury, N. H.*

### ROOM AT THE TOP.

THEY say the professions are crowded,  
 By seekers for bread and for fame;  
 That many a doctor or lawyer  
 Can make for himself scarce a name.  
 But however people are talking,  
 Never mind, never mind and don't stop,  
 What if the low rounds are crowded,  
 There is always room at the top.  
 Our country needs Websters and Lincolns  
 Longfellow's Greeleys and Grants;  
 Some of our young men will be such,

If only we give them a chance.  
 Do you think that Webster would faltered,  
 At aught which idlers might drop?  
 No! No! he ever kept climbing  
 Till he reached his place at the top.  
 In this life those only are leaders,  
 Who have that indomitable "pluck,"  
 Which people everywhere worship,  
 And say "what a fellow for luck."  
 But luck has naught to do with it  
 It is this—work, work, never stop;  
 If you only have heart in your labor,  
 You will surely come out at the top.  
 Work, work from dawn until evening.  
 Improve every moment of time;  
 Don't stay on life's lower flooring,  
 But onward and upward e'er climb.  
 If some one does feel above you,  
 Don't let this your endeavors stop;  
 For if they do practice off-showing  
 And have of fine airs a large stock,  
 They'll find e'er they die I am thinking.  
 It is brains which find room at the top.  
 —*The Western Plowman.*

### SUNLIGHT.

MARTHA J. ANDERSON.

Do not shun the sunlight, it is the  
 elixir of life. Too many people, like  
 cellar grown plants, lack vitality and  
 strength, and lose the bloom of health,  
 because they do not have sunshine  
 enough to generate nerve force, and  
 keep the blood in proper circulation.  
 It is caloric that creates steam, and  
 keeps the machinery of the human sys-  
 tem in motion. Light, heat and elec-  
 tricity are the sun's potent forces,  
 powerful for good, when rightly applied,  
 for the production of energy throughout  
 the vast arcana of nature.

The food that builds up and sustains  
 our physical structure is brought to per-  
 fection under these very elements; and  
 by their action the atmosphere we



breathe is purified, changed and kept in motion.

And as the universe is dependent on the sun for all its life and beauty; so are mankind equally indebted to the same source for bodily development and perfection. Then all ye who are suffering from the ills that humanity are heirs to; shake off the shackles of indifference, and deem it your duty and privilege to bow before the rising sun, in recognition of his benign influence; to admit its cheerful rays in chamber, shop and sitting room; let no habitable place be deprived of its magnetic charm, while its glorious light rounds out the precious hours of day. And never forget, when it has run its course, and the last lingering rays paint earth and sky with beauty, to thank the good Father and Mother for this greatest of earthly blessings.

*Mt. Lebanon, N. Y.*

#### AMONG THE SHAKERS. NO. 1.

Successful Communism at Mount Lebanon—Interview with Elder Evans—A Lunch—Principles of Faith and Practice—Spiritual Guidance—Modes of Life—Practical Religion.

On a recent tramp through the Berkshire Hills I veered out of my track for fifteen or twenty miles to call on the Shakers at Mount Lebanon, N. Y., the headquarters of the sect. It was a bright, cool Autumn morning when I strode out of Lee, and the church bells were ringing as I passed through Lenox. Dudes with English clothes and single barrelled eye glasses were dawdling through the streets, and important looking persons were speeding down the elm shaded avenues in glittering coupes, driven by coachmen in livery. People go to the country to cut that sort of figure! An easy walk across the mountains, rich in panoply of gold and crimson, took me to the village of Hancock, which is occupied almost entirely by Shakers, and

there I paused for lunch. What was set before me is here set down:

Cold beef,	Potato cake,
White bread,	Apple pie,
Brown bread,	Milk,
Butter,	Pickles,
Boiled rice,	Cream cheese,
Baked beans,	Cottage cheese,
Blackberry jam,	Cake,
Blackberry pie,	Doughnuts,

And the bill was twenty five cents! I reproduce this bill of fare because it is characteristic of the Shaker cuisine. The cooking is worthy of Delmonico's though the habits of that restaurant might regard it as limited in scope. For breakfast and dinner, however, eggs, tea, coffee and all the fruits and vegetables of the season are added. The elder to whom I was referred as capable of yielding information respecting the modes of life of his peculiar people, shook his head when I began to ply him with questions, and said that he would not talk with me on the Sabbath, but would do so on any week day. Time being precious I took the road again, crossed the State line and was shortly at the head of a long, curving street, descending into a lovely valley, bordered by large three and four story buildings, some of stone and some of wood, that a stranger might suppose were factories or Summer hotels. This was Mount Lebanon, and the buildings were the residences of the communities, or "families" as they are called. Not a face was seen at the windows, not a man, woman or child was in the street. Sabbath repose was over all. But as I passed the large meeting house services were under way. At intervals I heard a loud and joyous song, and through the windows could see the circle of worshipers as they half marched, half danced about the singers. The music was singularly bright and inspiring, well defined in melody, simple in harmonic arrangement and possessed of notable spontaneity and spirit. It was sung by a choir of voices as sweet as any that one will find in our city churches, and the voices were not less sweet than hearty.

There is but one public service on Sunday in this church and as I was too late for it I fogged down the silent street to the house oc-

cupied by the "north family," where lives Elder Frederic Evans, most noted of the apostles of Shakerism. He is a tall, grave, quiet man, on the shady side of middle life, dressed in the simple and sensible garb of his associates and suggesting, when furnished with cloak and staff and wide brimmed hat, one of the pilgrims who colonized New England. Such serious, earnest, thoughtful men must the Puritans have been; such simple, prayerful lives must they have lived. Conducting me through the stone flagged lower hall of the building and across a garden where a fountain of pure water bubbled among beds of richly colored flowers, he entered a building in the rear and waved me into a room plainly furnished and of absolute cleanliness. There was a table laden with books in it, several chairs and a stove, and opening from it a smaller room with two beds and surrounded with a row of hooks for clothing.

"Is it true," I asked, "that the Shakers are decreasing?"

"Yea," replied the Elder, "but only in proportion as other sects are decreasing. Great religious movements occur in cycles or in periods. Just now the forces acting on religion are centrifugal; by and by they will be centripetal. Each great period carries us farther onward and higher up. We are learning all the time. Take liberalism in religion. Universalism is permeating the orthodox churches, for the prophecy that death and hell shall be destroyed is true. The Shakers held that doctrine of old, and prophecies run parallel to law. We are spiritualists, and believe in the active work of spirits after death. Jesus did not establish His church until He had been executed. Nay, we do not take the Bible literally, for much of it is allegorical. The spirit of it is what we look upon as the essential part. The true Bible is all Bible—ours, the Koran, the Talmud, the Bhagvat, the Zend Avesta—the moral guides of all peoples gathered into one. We look on the Bible as a book of the morals, philosophy, history and science, pretty bad science—of the Jews. Our souls used to be tired within us when the world's people came here and talked and argued about three Gods in one and the atonement and all those old orthodox ideas. Shakerism

combines science, religion and inspiration; it is practical religion. We live as families, each member doing his share of work, all mutually helpful; we discountenance war, we do not go to law, we are celibates, monks and nuns without bolts and bars, we own all things in common except the clothes we wear; we do not vote, we use only yea and nay for affirmative and negative, we aim to be just to all men, we do not swear, we are simple in our lives, we eat but little flesh and none of the flesh of swine, and we keep our buildings and persons clean."

"You think that celibacy should be generally practiced? In that case the world would be speedily depopulated, would it not?"

"We think all mankind should be divided into two classes: Shakers and Quakers. We believe marriage necessary, but for the continuance of the race only. All men and women cannot be Shakers, nor do we wish them to be. The Quakers have returned to the original state of the church; they aim at honesty and simplicity; they furnish the world with no paupers or criminals, and though they practice marriage it is such marriage as can be sanctioned. The Shakers have spiritualized the Quaker doctrines and have re-established the system of communism that was in vogue in the Church of Jerusalem which lasted 300 years. The priests of that church were celibates until the fifteenth Gentile bishop introduced marriage. With marriage came private property; with private property came wrangling; with wrangling came war. Our communism is merely the communism of the time of Moses. Private property in land is of recent date. It is a pernicious thing. Henry George has been inspired to contest it. It is outrageous that one man—that man, perhaps, a foreign aristocrat—should absorb thousands and even millions of acres to himself, as is the case in the Western territories. If the Brooklyn Eagle were to establish itself on the broad basis of land nationalization or limitation, it would become the mightiest force for truth in this land."

A little wrong done to another, is a great wrong done to ourselves.

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### NOTES.

#### NO TIME FOR DOUBTING.

THE remarkable confidence which the Apostle expressed as he gave utterance to the fullness of his soul is what every Christian man and woman should be able to say in reference to their own course through life, "We know that we are of God;" and we do not distrust his knowledge in regard to the remaining part of the sentence, "and the whole world lieth in wickedness." On this point we have no doubt to express.

To be in Christ was to be alive, while those not in Christ were dead. To be in Christ was to be in spiritual light, in the resurrection; and those not in Christ were in darkness, in their sins.

There can be no place for vacillation in the mind that expects to rise victoriously over the world. To halt and make calculations, or to look back to catch the last sight of what we have left behind, is attended with fearful risks.

A most remarkable case of this kind occurred in the early history of mankind, so says the good book. It was the last view of the dear old city while

it was in flames. Jesus has not failed to make use of a corresponding warning. He evidently found human nature about the same in Jerusalem and Galilee as Lot and the angels found it in the city of Sodom. It was a strong inclination to maintain an interest in the old inheritance; a strong desire to know of the success of those whom we left in the company of the ungodly.

With a wonderful exactness these same conditions are repeated from generation to generation. The disciples could not avoid being more or less surrounded by this bewildering state of the mind, during their service of ministration to the people, and under this pressure John gave utterance to the inspirational text,—"We know we are of God."

This was the morning of a new day, the beginning of a new creation. It was the dispensation of light, and if there had been any light in the past it was at the present time, of but little use.

This may not be considered quite as liberal as we would like to have it in this more advanced age, and a little modification might soften the conditions. The spirit of evolution is in the air. The wise ones of the earth are making astounding revelations and then as confidently enlarging on their predictions of the future.

How successful they may be in their demonstrations must be determined by the results. It certainly can do no harm to anticipate better days for the race. The need is imperative. With this will come a better quality of spiritual attainments, and a more glorious church of Christ on the earth.

Possibly the time may never be when all will be so gifted as to see eye to eye on this subject, any more than it is seen

at present, on the subject of morality or of Christianity.

It would not be a very difficult work to examine our hearts and from this determine the position that we occupy. If we could become as positive as the apostle and be as worthy of the confidence, there would be a strong evidence that the dawn of the millennium was near at hand.

The simplicity of the Christian life must commend itself to every one, as there can be no mysterious conditions to effect it. It is the light of God that shines into the soul and cannot possibly be confined to any one person or place, but agreeably to the testimony, it is a light to all men. Goodness is godliness, and this examination will soon determine whether our life is spent in doing good to our fellow man, and making this earth a better place through our presence on it.

Those who delight in the will of the Lord, and treasure his law in the heart, who preach righteousness before the people and sin not with their tongue, how easily and readily they can harmonize with the apostle.

This class do not stop and spend their lives over a system of questionable theology, which grows darker and darker the deeper it is penetrated. Life to them is a life in God, hopeful, prayerful and full of good works. We may boast of the light in which we live and yet we are not, even at this date, so far removed from the dark ages but that thousands may be found who dwell with more intense interest on some mystic system of theology for salvation, than they do on a life of practical righteousness.

A word, a syllable or even the addi-

tion or suppression of a letter may determine, in their minds, the future happiness or misery of the soul. If any thing can be found in this that will in the least render assistance in helping one on the road to righteousness, it may have accomplished a good result. This however, is better, "To live soberly, righteously and godly in this present world."

#### AN EXTRAORDINARY RUSSIAN SECT.

THE Nest for Godly People is the title of a Russian religious sect which has come into existence during the last fifteen years. Its head-quarters are at the historic fortress town of Bender, in the neighboring government of Bessarabia, and its strange name is due to the fact that its members—all of the peasant class—dig a grave in the floor (which is of dried earth) of their habitations, or else in their gardens, and lie therein until overcome by hunger, in order, as they say, to commune with God, confess to him their sins, and examine their past life. To enable them the better to do this the grave is covered with a wooden box-like lid or canopy, having a door in it for ingress and egress, so that they lie in the grave as in a coffin, and were it not for small apertures in the top part of it they would run the risk of being suffocated.

When the grave or "nest" is in the garden it is thickly surrounded with bushes for the sake of greater privacy, and guarded by a savage watch dog to prevent curious or impertinent people going near it.

These sectarians pretend that in their ecstatic moments, and when suffering extreme hunger, they see saints and devils, and some of them are subject to hallucinations. Another peculiarity of the members of this sect is that they hold as little conversation as possible with other people, or, in fact, with each other; so that the kind of life which they endeavor to lead is akin to that of uncloistered monks.—*Day Star*.

THE above representation of a new

religious sect, is indeed, very peculiar. Possibly they may be exactly as here represented, and if so, they only form one more order of the great and singular religious world. Should this new system make its converts better able to practice the self-denial of which Jesus speaks, and to establish in their homes a growing, practical righteousness, then most assuredly, they will have attained to an honorable and worthy position.

In the lukewarm state of the religious world of today, where almost everything that pertains to this life is placed in advance of the cross of Christ, where selfishness dominates and the poor are cast out, it is not strange that new orders should arise and entertain the belief that they are called of God.

And why not? Religious "names and sects and parties" from the days of righteous Abel down to the present date have been claiming recognition on the earth. It is a wonderful page in the history of man, and to the thousands, a page that cannot be harmonized in their minds with the principle of righteousness. As strange as it may seem, many of these religionists have been more bloodthirsty than were the savages of North America.

The zeal which they manifested for their God was to increase their own selfishness and to dominate over the souls and bodies of other men. Since the days of Jesus, the Prince of peace principles, this selfish and cruel spirit has been called anti-christian, as being opposed to the loving kindness which Jesus manifested for the children of this world. "All things, therefore, whatsoever ye would that men should do unto you, even so do ye also unto them." This has been laid aside,

many times as not being a convenient rule by which to act.

Fortunately for us who walk upon the earth today, the civil arm of the government has obliged the Christians to live more peacefully, and we may hope that these godly people of Russia may be privileged to dig holes in the ground, and if they choose, sit in them and pray and sing psalms. Prophets and teachers may yet come from their ranks and preach a righteousness that will condemn the world. We wish them all the peace and happiness their new order of life may bring.

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## Sanitary.

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WHAT IS A COLD?—The Lancet says, "It is startling to discover how little we know about the common forms of disease. For example, a 'cold'—What is it? How is it produced, and in what does it consist? It is easy to say a cold is a chill. A chill of what part of the organism? We know by daily experience that the body as a whole, or any of its parts, may be reduced to a considerably lower temperature than will suffice to give a man a cold if the so-called chill be inflicted upon the surface suddenly. Is it, then, the suddenness of a reduction of temperature that causes the cold? It would be strange if it were so, because few of the most susceptible of mortals would take cold from simply handling a piece of cold metal or accidental contact with ice. The truth would seem to be, that what we call cold-taking is the result of an impression on the nerves to reduce the vital energy of nerve-centers presiding over the functions in special organs. If this be the fact, it is easy to see why nature has provided the stimulus of a strong fit of sneezing to rouse the dormant centers, and enable them at once to resume work and avoid evil consequences. This explains why the worst effects of a cold do not, as a rule, follow up a "chill" which ex-



cites much sneezing. Shivering is a less effective convulsion to restore the paralyzed nervous energy, but, in a lower degree, it may answer the same purpose. The shivering that results from the effect of a poison of the nervous centers is a totally different matter. We speak only of the quick muscular agitation and teeth chattering which occur whenever the body is exposed to cold, and evil results do not ensue. It follows, from what we have said, that the natural indication to ward off the effects of a chill is to restore the vital energy of the nerve centers, and there is no more potent influence by which to attain this object than a strong and sustained effort of the will. The man who resolves not to take a cold seldom does.

—*The Herald of Health.*

DR. BROWN-SEQUARD once gave the following directions to a person afflicted with a nervous cough: Coughing can be stopped by pressing on the nerves of the lips in the neighborhood of the nose. A pressure there may prevent a cough when it is beginning. Sneezing may be stopped by the same means. Pressing also in the neighborhood of the ear may stop coughing. Pressing very hard on the top of the mouth inside, may have a good effect. And I may say the will has immense power, too. There was a French surgeon who used to say, whenever he entered the walls of his hospital, "The first patient who coughs will be deprived of food to-day." It was exceedingly rare that a patient coughed then.—*Selected.*

### ONWARD! ONWARD !!

LUCY BOWERS.

"ONWARD, onward we may press,  
Through the path of duty;  
Virtue is true happiness,  
Excellence true beauty."

Truly has the poet thought this, and truly have the noble and great of this earth acted it. Idle dalliance will never accomplish the commonest duties of this life, let alone any high aim or worthy

purpose; it is onward and upward, with perseverance against opposing forces that would dissipate the power of good, and weaken the will, directed in the cause of righteousness.

Virtue is happiness, excellence is beauty; personal charms vanish in the grave, but a life of continual uprightness, fraught with acts of charity, kindness, condescension and good will toward all, forms a blameless character and of itself is a beautiful recommendation, and a seal of happy memories of friends, and of one's own consciousness.

*Mt. Lebanon, N. Y.*

### CONSECRATION.

MARIA WITMAN.

*"From the abundance of the heart the mouth speaketh."*

THEREFORE from the heart proceeds that fervency of spirit by which we worship God in sincerity, and truth. A perfect consecration to his will is the distinguishing characteristic of the true followers of the Master, and is calculated to inspire the soul with heavenly and devotional feelings at all times. Those who have consecrated themselves in the morning of life to become stars of the first magnitude, have a present joy, the depth of which cannot be found by those who are worn down in the service of a worldly life. But Christ has said, "I am the way, the truth, and the life," and to the consecrated soul he is the light that is never darkened, and a fountain of wisdom to those who step out of self-life into the Christ-life and live consecrated to his blessed cause all through this earthly career. It has been said, and will always be true, that God's ways are above our ways and his thoughts

above our thoughts. And the consecrated soul who has given his heart and treasure into the divine keeping thereby secures the divine favor, and seal of approbation.

Enfield, Conn.

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### From the Youth's Bible Class.

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*"Take ye heed watch and pray." Mark, xiii., 33.*

WHAT a beautiful exhortation of our Savior, and what could better apply to the life of any one who is trying to follow Christ's example in thought, word and deed.

Christ said, "If any man take up his cross and follow me he shall have everlasting life." Which means life eternal in the spirit and what could we wish more than this? and how can we live the spiritual life without watching and praying? If we do not watch we shall fall into temptation. In every act of our lives we should watch with care, that the little vices of ingratitude and disobedience may not drive from the heart of any one that which is pure and true.

We do not need to wait till some great wrong has been done to feel that we should watch and pray. It is over the little acts of life, that we should set a careful guard. We cannot do a great wrong until we have first slipped in little places. Let us guard the steps of life as a good shepherd would guard his flock that none should go astray.

"Watch ye therefore for ye know not when the master of the house cometh, at even, or at midnight or in the morning, lest coming suddenly he find you sleeping." Mark, xiii., 35, 36. We who are young must not be so careless that when the master cometh or even our

friends, that they shall find us spending our time improperly but rather let us be ready and willing to be found watching and praying. Isabella Sheldon.

Enfield, N. H.

—♦—  
*"God loveth a cheerful giver." 2. Cor. ix., 7.*

As it is more blessed to give than to receive we should strive to give to others what we receive, cheerfully, not grudgingly, nor of necessity because all that we are able to give, in comparison to what we daily receive, is so meagre, that we should not only improve every opportunity which comes in our way but seek to benefit some one either by word or action.

There are, as we all know, gifts of more value than the tangible things of this life with which we may bless each other.

The treasures of a well stored mind, and a kind, courteous deportment toward all, are of far greater worth than all that may be bought or sold.

Yet, how often, we defer the kind look, or the gentle word, and instead of making those around us happy, and having our own pathway fraught with blessing, we cause our friends and teachers much anxiety through our carelessness, and neglect of duty.

Sometimes a kind word may cause an erring child to take a new step in the right, or perhaps develop new ideas of a religious life, while the careless words too often spoken, may cause years of sorrow.

While we think of all these things, let us resolve within ourselves to guard our lips more closely, that the sins of a careless life may not be ours to bring sorrow in the coming years.

Mary M. Clark.

Enfield, N. H.

## O THE BLESSEDNESS OF LOVE.

MT. LEBANON, N. Y.

O the blessedness of love that is pure! Tried like sil-ver in re-finer's fire,

Till in brightness of per-fec-tion and grace Shines the like - ness of the

pu - ri - fi - er. All of dark-ness fad-eth in its light, Sor - rows melt like

morn - ing mists a - way; Doubt - ing ceas - es, heav - y cares

grow light, Wea - ry feet walk cheer - ful - ly the way.

### From the Little Children.

Shaker Village, Mer. Co., N. H.

DEAR TEACHER JOSEPHINE:—I have been looking at the evergreen trees in our front door-yard and I have learned that every Spring they form new leaves the leaves do not fall off in Autumn as the leaves of other trees they begin to change at the ends of the boughs. The new leaves are bright green and are very tender when they are fresh. I have noticed that the leaves of the peach tree are notched so fine that I think that no one could if they tried imitate them. I am trying to learn all I can while I am young so that when I am older I can be a help in society. Your Sister E. B. K.

### GOING TO SCHOOL.

As I walk to school I will describe what I see, when I get started on the side walk, first there are some Willows, Poplars, and Maple are all the way down to school on the left side are some Lilac bushes, Hackmetack, Crab apple tree, Ash, Apple trees, Horse Chestnut, Pine and fir trees, when I get past two white houses on the left hand side, there is a field with a large quantity of grass and clover, next to that is a smaller place with a fencing around it and has Pine, Fir and Spruce, and Maple trees some violets grow there, next are rose bushes and the school house itself.

J. L. W.

### TREES.

As I sit thinking of a subject I am in a position where I can see a great many trees the names of which are the Maple, Apple, Plum, Peach, Cherry, and Evergreen.

All these bear fruit excepting the Maple. I noticed as I had a long walk Tuesday evening with Sister Jeannette the Plum and Apple trees were the prettiest because they had the most blossoms. The Benoni tree was the prettiest one every place and space was filled this way I like to see trees look and I think every body does too. M. M.

### KIND WORDS.

#### THE SHAKERS.

FOR several years we have been in regular receipt of *The Manifesto*, a little magazine published at Shaker Village, N. H. It is a pure little sheet without an evidence within or without, by editorial teaching, advertisement or suggestion which can injure the purest thinker by suggestion or innuendo. One feels after reading it as if he had been in company with the good and the pure and inspired with good thoughts and right suggestions.

But we took up our pen to commend the humanity of the Shakers and Quakers as well to the animals under their care as to humanity, and not to compare their thoughts to the condemning of our own. They follow the old Asiatic practice of kindness to all creatures, human or dumb. In the broadest fullest sense they are humane and kindly. They go not about with a murderous gun, speaking death to God's praise singers. Their women wear no evidence of cumulative death in the adorning of their cloaks or dresses with birds, wings or skins. If they are proud it is in keeping under the desire to shine, and in the will to do for their fellows. They make no commerce in suffering life, and they advocate that Christian utopia—a universal Christian brotherhood, where every living thing may justly and honestly receive its rights.

What if the world should become as pure in thought, speech and act as the ideal of these peoples—would it know itself?—*Humane Journal*.

### Deaths.

Sarah Taylor, Jan. 12, at Watervliet, N. Y. Age 76 years. Sister Sarah has spent a long and useful life in our gospel home, and has been faithful unto death. C. B.

#### NOTICE.

In the obituary notice of Sister Ruth Darrow, in *Manifesto* of Feb. 1886, it should read. She united with Believers March 27, 1821 and for sixty-five years has led a pure virgin life, and has always been an orderly, faithful and good sister.

## Books and Papers.

THE PANSY, for February, is filled with stories of interest and with many beautiful illustrations. "The last opportunity," "Six o'clock in the Evening," and "Reaching Out," are valuable in the education of children and youth. Pub., by D. Lothrop and Co., Boston, Mass. \$1. a year.

### A PHRENOLOGICAL CALENDAR FOR 1886.

THE popularity of special Calendars has been fully established, and we have here something entirely new, in the form of a Phrenological Calendar. It consists of a Pictorial, Symbolical, Phrenological Head about 6 by 10 inches, beautifully lithographed in colors, on heavy card-board, which is cut out in the shape of a head and face. A key to the Phrenological faculties and a full Calendar for the year are conveniently attached to it. "We know whereof we speak" when we say, that in the recent flood of attractive novelties there has been nothing offered to the public equal, in actual value and proportional price, to this very unique Calendar. It is an educator. Each day the peculiarities of friends will be studied out, and the reasons why they are or are not "thus and so" will be discovered, a pleasant pastime for a whole year, is offered you for a very small sum. This is the reduction of the beautiful Phrenological Chart published by Fowler & Wells Co., last year, which is sold at \$1.00. For the purpose of introducing the subject, the Calendar, although about one-half the size of the original, is sold at the low price of ten cents, an amount merely intended to cover the cost of publishing. This may be sent to the publishers in postage stamps. Fowler & Wells Co., 753 Broadway, New York.

HALL'S JOURNAL OF HEALTH. January. Contents: Our Future; The Prayer Cure; Pneumonia; Malarial Fever; Diphtheria; Drinking Water; Cocaine; Danger of Food and Drink; Fresh Water; Indigestible Food; etc., etc. \$1.00 per year. Office 75 and 77 Barclay St. N. Y.

THE HERALD OF HEALTH. January. Contents. How to strengthen the Memory; Temperance Physiology; Microbes and Disease; Health Habits of S. S. Packard; Eating too Little; The Mind Cure; Prevention of Pneumonia; Studies in Hygiene for Women; etc., etc. \$1. per year. Dr. M. L. Holbrook, 13 and 15 Laight St., N. Y.

### Alden's Cyclopaedia of Universal Literature.

THIS work is the outcome of many years of planning and preparation. It will be an almost indispensable work of reference for every library, large or small, a trustworthy guide to what is most worth knowing of the literature of all ages and all nations. Occupying a dozen or more volumes, and yet issued at a price so low as to be within the reach of all, a familiarity with its contents will constitute a liberal education to a degree that can be claimed for few other works in existence. DR. LOSSING, the eminent historian and author, says of it: "I am strongly impressed with the great intrinsic value of the work as a popular educator in a high department of learning. The plan is admirable. Combining as it does a personal knowledge of an author with specimens of his or her best literary productions, gives it an inestimable power for good among the people."

The work is being published in parts of 160 pages each paper covers, at the price of 15 cents, also in very handsome cloth-bound volumes, gilt tops, 480 pages for 60 cents. The parts can be exchanged for bound volumes, at any time. Four parts are now ready, also the first bound volume; volume two will be issued in a few days. The publisher's 132-page illustrated catalogue of standard books may be had for 4 cents, or condensed 16-page catalogue, free. JOHN B. ALDEN, Publisher, New York;

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. Feb. Contents. Medical Missionaries; Improve the Morals; A New Phrenology; Familiar Talks with Young Readers; The Stupidity of People; W. H. Vanderbilt; Notes from a Teacher's Diary; The Vandals and Goths and the Huns; A Magic Lamp; A Tired out People; The Faith Cures, etc., etc. Notes in Science. Fowler & Wells Co., 753 Broadway, N. Y. \$2. a year.

[Contributed by E. Hart.]

GOOD manners are among the greatest charms a person can possess, and everybody should cultivate them, especially young people. They are something money cannot purchase, for there is only one way of obtaining them, and that is by habitual practice. We know a good mother who used to say: "Always use good manners at home, and then when you go among strangers you need never be alarmed, for it will be perfectly natural to be polite and respectful." This is true, and we have always thought that the best and easiest way to do anything right was to get into the habit of doing it right. Hardly anything is of more consequence than good manners and politeness in a boy or girl. They render those who possess them favorites with their relations or friends, and prepossess strangers towards them. Politeness costs nothing, and at the same time is of the greatest value.—*Selected.*

"I KNOW of a deacon who made his fortune in trading in cotton futures, and who lost confidence in his pastor when he preached against the principles of gambling; he never thought him sound on the atonement after that sermon.—*The Christian Union.*

As you are never sure of an hour, never squander away a minute.

Promise little, and do much.



## THE MIRACLE.

Two Highlandmen were having a dispute about how a certain minister preached, one defending, the other abusing him. At last one said—"The way he preaches is no as if the Bible were true at all. It is hush like takin' ta goot speerit out of ta pottle an' fillin' it wi' water. There's little pith in that. I'm told that he says that Jonah was an emblem of evil, and the whale was a public-house, whaur Jonah was taken in, when, after three days, they had stripped everything off the sailor, they cast him out.

It is most awfu'. Not but I'll deny there is deeficulties. It has always been a deeficulty to me hoo five men ate, or could eat three thousand loaves. I canna eat more nor ane at a time mysel, put it was *that perhaps that was the meevacle.*"

"And did you, in all your travels," said another, joining the attack, to the first who had been a sailor, "ever see a whale wad tak' in a man in sic a manner? That's a question the minister has often put to me, so it's clear he doesn't believe in it."

"No, I never did! put maype the whales in Jonah's time were pigger than noo. But anyway, I wish you to tak' the lesson the minister gied to John Farquhar, wha was aye asking him hard questions like the whale, and things like it."

"What was that?"

"Weel," says he, "if you had a goot pit or peef put down pefore ye when ye was hungry, its not on the pones ye would pegin first. There's fine, juicy, sappy things in the Bible, an' it would be better to be feedin' on them than to be worryin' over dry bones like the whale."—*Scottish American.*

"WHAT did the Puritans come to this country for?" asked a Massachusetts teacher of his class. "To worship in their own way, and make other people do the same," was the reply.

—Sunday-school teacher: "Why did not the lions touch Daniel?"

American boy (who reads the newspapers)

"'Cos they were 'fraid to."

Teacher: "Why?"

A. B.: "'Cos they were British lions!"

WHAT THEY FIGHT FOR.—The writer of the satirical pamphlet "John Bull and His Isle" has the following; The French fight for glory, the Germans for a living, the Russians to divert the attention of the people from home affairs: but John Bull is a reasonable, moral, and reflecting character. He fights to promote trade, to maintain peace and order on the face of the earth, and the good of mankind in general. If he conquers a nation it is to improve its condition in this world and secure its welfare in the next; a highly moral aim, as you perceive. "Give me your territory and I will give you the bible!" Exchange is no robbery.—*Exchange.*

Tourist—"I say, boy, what's the name of that hill yonder?"

Boy—"Dunno."

Tourist—"Don't know? What! lived here all your life and don't know the name of it?"

Boy—"No; the hill was here afore I come."

A local preacher selected for his text the words: "These that have turned the world upside down are come hither also," and presented his thoughts in the following order: "1st, The world is the wrong side up. 2nd, It must be turned the right side down. 3rd, We are the men that can do it."

A story is told of a Protestant bishop in Atlanta, Georgia. He recently addressed a large assembly of Sunday school children, and wound up by asking in a very paternal and condescending way: "Now, is there a-a-n-y little boy or a-a-n-y little girl who would like to ask me a question?" After a pause, he repeated the question: "Is there a-a-n-y little boy or a-a-n-y little girl who would like to ask me a question?" A little shrill voice called out: "Please, sir, why did the angels walk up and down Jacob's ladder when they all had wings?" "Oh! ah, yes, I see," said the bishop, "and now, is there a-a-n-y little boy or a-a-n-y little girl who would like to answer little Mary's question?"

He prayeth best, who loveth best

All things both great and small;

For the dear God who loveth us,

He made and loveth all.

—S. T. Coleridge, in *Humane Educator.*